LONDON, SATURDAY, SEPTEMBER 16, 1911.

CONTENTS.—No. 90.

NOTES:—The Refugee Family of La Motte, 221—'The Concise Oxford Dictionary,' 223—Funeral of Lords Kilmarnock and Balmerino, 224—Col. Newcome's Death—A Figment about John Balliol, 225—David Hume's Grave—Signs of Old London—Signs of Old Country Inns, 226—College Fellowship sold in 1591—Breda Cockneys—Holed Bridal Stones, 227.

QUERIES:—Rev. Dr. Ogilvie—'The Mother and Three Camps'—'Wine and Walnuts'—The Castle Howard Mabuse: Two Dogs, 227—American National Flower—Peers immortalized by Public-Houses—Charles Waterton's Pamphlets—Col. Sir J. Abbott—Meridian of London—Cornish Genealogy and the Civil War—Authors Wanted—French Theorist on Love, 228—"Complain" in Gray—"Force" in Selden—'Guesses at Truth': Contributors—"During," "Notwithstanding," &c—C. C. Babington—'Scammel"=to tread on—Lieut. Gordon Urquhart—J. Raine, *c.* 1783—"Knipperdoling": "Ninny-Broth," 229—Punning Book-Titles—D. Johnson—B. King—W. Kingsley—H. Kirby—C. Knowles—'La Correspondance Privée'—Paris Barriers—Coull's London Histories—Dr. Price, the Druid—French Coin, 230.

REPLIES:—Fives Court, St. Martin's Lane, 231—Maida—King George V.'s Ancestors, 232—"Cytel"—Riming History of England, 233—Board of Green Cloth—Theses by Secretary Reid—London Directories, 234—Stonehenge and Merlin—"Tea and turn out"—Wall Churches, 235—"Tout comprendre"—SS. Bridget, Gertrude, and Foillan, 236—"Caratch"—Military and Naval Executions—Rev. P. Gordon's 'Geography,' 237—Aynescombe—Thirteenth—Per centum—"Gifta": "Færpinga"—"Bombay Duck," 238—The Harmonists: Philanthropic Society—Bacon Family—'Pilgrim's Progress'—Langley Hill—"Thymalos," 239.

NOTES ON BOOKS:—Mr. Bass Mullinger's 'University of Cambridge'—'Notes on Sussex Churches'—'National Review.'

Notices to Correspondents.

Notes.

THE REFUGEE FAMILY OF LA MOTTE.

THE reference at 10 S. ix. 147, 'Origin of some London Streets,' to the house of De la Motte near the Exchange, suggests a query as to the nationality of this name, so frequently to be met with in East Anglian pedigrees, and also in London. I have recently been much interested in the story of a refugee family of De la Motte who escaped from Tournai in France at the time of the religious persecutions in the sixteenth century, and who settled at Southampton. They were clothworkers, and manufacturers of a material known as "Hampton serge," and their history, and that of the various Huguenot families with which they were connected, is told in a very interesting manner by the registers of the French Church and by the Court Leet records of the town.

The 'Registre de l'Église Wallonne de Southamptonne' commences in 1567, and, besides the names of all those who were admitted into "la Cene" and who made profession of their faith, it contains accounts (between the years 1568 and 1667) of all

"les jeusnes publics qui se son fectes en ceste eglise contre les tamps daflictions selon la coustume des eglises de Dieu,"

which is practically a history of their times, from their own point of view, told in exceedingly quaint French. The earliest Pasteur at Southampton appears to have been Maître Wallerand Theuelin, a native of Frelinghien, who admitted the first (recorded) De la Motte on 6 January, 1577, when "Pierre maitre d'ecole" made profession of faith. M. Theuelin, who also admitted his own wife, "called Elizabeth le Makieu," in July, 1568, appears to have laboured most devotedly at the time of the visitation of the plague, which he says

"broke out on the day after the holding of 'la St. Cene,' on the 7th of July [1583], when public prayers were appointed to be said every evening at five o'clock, to make petition against this epidemic."

Also, on the occasion of "le jeusne public," held on 12 September in the same year, supplication was made

"on behalf of the churches in France, menaced by war; and for those of Flanders, troubled by the Spanish; and for the church of this town, grievously afflicted by the plague, by which some fifty persons of this congregation have already perished, besides four hundred in the town."

The Cène held on 6 September (1584) was to be the last of this good Pasteur,

"who was taken ill the next day, and who died on the 13th between five and six of the clock at night, and was buried on the following day."

His successor was Phillippe de la Motte, a native of Tournai, whose wife appears to have been the fourth person whom he buried at Southampton:—

"Jeune Massis, femme de Phillippe de la Motte, Ministre de la parole de Dieu, February 2nd, 1586."

Jacques Massis, father of the said Jeune, was buried 14 March.

On 16 November of the same year is the entry of the marriage of

"Phillippe de la Motte, widower, native of Tournai, and Judith Des Maistres, spinster of Armentieres, with the consent of her parents."

She made her profession of faith on the 1st of July, 1582, at Southampton, as "Judicht Des Maistres, jeune fille, chez Montonniers," at which time she must have been very young, for she long survived her husband. She died in 1640, having had

no fewer than thirteen of her children baptized at his church.

The names of Tournai and of Armentières here acquire additional interest in the light of the late Mr. W. J. C. Moens's 'Walloons and their Church at Norwich,' p. 4 (Huguenot Society, 1888), in which he says:—

"The Flemings and Walloons....came for the greater part from West Flanders....bringing with them so many industries before almost unknown in this country....Bailleul, Cassell, Bergues, and Bourboug, were the four Châtellenies whence they chiefly came." Again: "Flanders, formerly a province of France, was ceded absolutely to the Emperor Charles the Fifth in August, 1529, more than half the population being of the reformed religion, openly or secretly." Also: "Philip the Second....ordered the repression of this so-called heresy."

The people saw in the presence of the Spanish troops a menace against their liberty, and there was no one who would not die to defend it. In the month of October, 1561, a French minister set himself up to preach in the market-place of Tournai, and the whole town soon resounded with the chant of the Psalm "à la Calvin." At Valenciennes the same took place at night, and armed bands of men collected to set free the prisoners who had been arrested by the authorities.

In the last days of May, 1566, the preachings commenced at Bondnes, near Tournai. Three or four thousand people were collected together to hear the minister, who was a Frenchman, the chief people and ladies of Tournai being among the crowd. The women were seated; behind them were ranged the men, holding their halberds and swords raised.

There were other preachings near Valenciennes, Armentières, and Warneton, followed by hangings, burnings, and the wheel, all of which forms a dramatic background for a little scene which took place outside the walls of Southampton in 1591, when, according to the record of Maitre Phillippe de la Motte,

"La Serenissime Elizabeth, Queen of England, came to Southamptonne on the 4th of September with a Great Court, and departed on the seventh of the same month about midday. And as she came without the town, we, who had been unable to gain access to her presence before, approached her person and gave her thanks for the twenty-four years which we have passed in unity in this town, under the benign clemency of her protection (under God), in all tranquillity and peace. To which the Queen graciously replied, thanking God that He had given her power to help and succour the poor strangers whose prayers, she was confident, had helped her."

The family of Des Maistres, from Armentières and "la Chastilenie de l'Isle," were also clothworkers. Of these were Baltasar Des Mestres (made profession of faith 1574); Judith (Madame la Motte), profession 1582; and Marie, profession 1584. The latter was married at Southampton on 12 November to "Robert le Page de Fecan en Caux" (their children were Rachael, Pierre, and Susanne le Page, baptized respectively in 1598, 1600, and 1603).

Baltasar was buried on 20 April, 1605, and his daughter Elizabeth (baptized at Southampton 1579, and made profession 7 March, 1596), was married on 18 July, 1604, to Timothee Blier, Ministre du St. Evangle, and a native of Rouen. Their children were Phillippe, baptized 1605, Jacques 1607, and Timothee Blier 1609.

The first baptismal entry of the De la Motte children was on 11 March, 1589:—

"Judith, daughter of Phillippe de la Motte, minister of God's word, sponsor Baltasar Des Mestres."

This child was followed by twelve others, including Jane (1591), Phillippe (1592), Marie (1594), Jan (1597, *obit.* 1601), Daniel (1598), Abigail (1600), Josept (11 Aug., 1602), Jacques (1603, *obit.* Sept., 1603). On 8 February of 1603 special prayers were ordered to be made publicly in this church "against the contagious disease now menacing us, two or three of our congregation having already fallen victims." This was followed by the announcement on 11 July, 1604, that "the pestilence is now in the midst of the republic of this church." There is a note to say that all who could do so left the town. The De la Mottes appear to have gone to Eling, and the register of that church for 1604 shows the baptism of "Martha, daughter of Phillippe de la Motte, Minister of the French Church." On 16 January, 1605, the Walloons had a service called an "Action de graces publiques et Solennelles," that it had pleased God to arrest the plague, both in this republic and also in the town. Then in 1606 came a daughter, Anne, to the Pasteur and his wife; followed in August, 1608, by a son, Mathew. This large family occupied a house in Bull Street, where they carried on their dyeing operations, as appears by the complaints presented at the Court Leets for 1615-16:—

"the servants of Mr. Phillip de la Motte doe caste their woad and dyenge water out of the dye house in the back part of Bull Streeth, which is most unseemlie and causeth unsavorie smells to the people passing bye, and therefore not sufferable."

Also, there is a complaint as to

"refuse behind La Motte's stable door, and three heaps in Bull Street. Fined four pence, and to be removed by midsummer next on pain of twelve pence."

The widow Des Mestres was also reported in 1611 to have "a decayed house at the south end next the street, which is ready to fall down" ('Court Leet Records,' Southampton Record Society, vol. i. part ii.).

In 1604 a complaint was also presented as to the trading of foreigners:—

"The comon complaints and grievaunce of Shoppkeepers of this towne, namely, Lynnen drapers, woolen drapers, grocers, and other men of trade of like qualitie, against the too muche Libertie wch the frenchmen and aliens heere resident have and doe enjoye as well as in buyenge and sellinge, barteringe and exchaunge, Hath eftsones mooved us as Sworne men to the state of the Towne To present and comende the same to your advised good consideracons, beinge well knowne to some of our companie, That Mr. Lamote, peter Legayr, Estien Latalas, John Hersaunt, Baltaster demastre, and Robert Lepage, doe daylie and weeklye, as well as in Grosse as retayle, sell to the people both of the town and countrie in there howses divers sorts of Lynnen and wollen cloth and grocery ware at there pleasures as freelie as any Burgess amongst us....We further desire they may be strictly warned....and that there Lynnen clothe that they bringe it to the Lynnen hall there to sell the same according to the order of the town and not otherwise upon peine of 20s. a piece for everie time they shall doe to the contrarie."

In this church's register of burial is a note that

"Phillippe de la Motte, Minister of God's Word of famous memory, deceased on the sixth day of May, 1617, and was buried on the 18th, being followed to the grave by all the magistrates of the town."

Judith, the widow, and her son Jan appear to have carried on the business, for according to the 'Books of Examinations and Depositions made before the Justices of Southampton' on the 18th of August, 1624, Jean de la Motte (examined) deposed that "they dyed all their serges within the dwelling house of the said Judith."

Mr. F. W. Camfield, in an article contributed to the *Hampshire Field Club Papers* (vol. v. 1906), entitled 'The Maritime Trade of Southampton in the Seventeenth Century,' says that "a worsted cloth called Hampton serge was introduced and manufactured by the Walloons," and that on one occasion the ship transporting these bales of serge to La Rochelle, in France, was taken by a Spanish man-of-war, and the traders lost their goods.

The burial of Judith, widow of Phillippe de la Motte, minister of this church, took place on 18 August, 1640, when she was interred "dedans le tombeau de l'Eglise de St. Jean." Of all their children, Joseph de la Motte (buried beside her on 28 March, 1672) alone appears in the later registers of the French Church, of which he was an Elder; and after its rites there buried his wife, Jacamaga, on 15 August, 1644. Of his daughters, Anne was married there in September, 1669, to Jean Ralens; Judith married Elie de Gruchy of Jersey, in February of the same year; and Elizabeth married Cornelius Matcham. This family of Macham (*sic*) were of St. Noets, Cornwall, whence Thomas, settling in Southampton, married Patience, daughter of Richard Cornellius, merchant of that town. By her he was father of Cornellius Macham, of the parish of St. Lawrence (buried at Holy Rood, Southampton, 25 December, 1693). He married Elizabeth de la Motte, buried beside him 30 September, 1706. It was from the elder brother of the St. Noets family that descended Mr. George Matcham (*sic*) who was married at Bath on 26 February, 1787, to Catherine, youngest daughter of the Rev. Edmund Nelson of Burnham Thorpe, Norfolk, the "Kitty" of the letters of her illustrious brother Horatio Nelson.

F. H. Suckling.

'THE CONCISE OXFORD DICTIONARY.'

"Sarah Huggins is a good plain cook; she cannot boil potatoes, burns her sauces, fries indifferently, makes heavy pastry and cakes, and does not attempt entrées; but I can recommend her as a reliable cook." The character you give 'The Concise Oxford Dictionary' in your number of 26 August is so much on these well-known lines, the damnatory details bulk so large beside the general commendation, that your readers will be puzzled unless you allow us to answer the questions in which you "criticize the judgment with which the collaborators have done their part."

1. "Only 'current' words are admitted; yet we find foreign words, like *chapeaubras*, *voe*, and *zeitgeist*, to the exclusion of Biblical and Shakespearian words like *neese*, *tache*, and *mobled*. Why not these as well as Milton's *scrannel*, which does find a place, and the *Mahound* of old plays, and *niddering?*" It is perhaps a sufficient justification of our omitting *neeze*, *tache*, and *mobled*, and including *scrannel*, *Mahound*, and *niddering*, to state the 'N.E.D.'s'

characterization of each; these we give in quotation marks, merely writing abbreviations in full; the remarks in brackets are ours. *Neeze* is "now northern dialect and Scotch" (we add that its use in the A.V. and Shakspere seems to be limited to the two passages in Job and 'Midsummer Night's Dream' not in 'N.E.D.'); *tache* is "obsolete or archaic" (not in Shakspere; in the A.V. only among the technical details of the Tabernacle in Exodus); *mobled* is "obsolete except in dialect" (used by Shakspere in one passage, to be ridiculed). Of the opposed list, *scrannel* is not called either obsolete or archaic, and the remark "now chiefly as a reminiscence of Milton's use" implies both that it has still some currency and that the Milton line is familiar (Browning, Mr. Austin Dobson, and Carlyle all use the word); *Mahound* is "now only archaic" (we give it for the reason that it is common in historical novels, and may be met also as a facetious archaic ornament); *niddering* is not called obsolete or archaic, and the remark "the modern currency of the word is due to Scott" again implies a certain currency (our special reason for including it is that all schoolboys learn how William I. drew Anglo-Saxons to his standard by applying this epithet to the laggards). Of the other set of words that your critic would wish away unless *neese* and *tache* and *mobled* are admitted, *chapeau-bras* has a historical-novel currency, *voe* a travel-book currency, and *zeitgeist* a newspaper currency.

It comes to this: your critic's real grievance is that we have made a dictionary of current English instead of a complete English dictionary. We willingly admit that all English is better than current English; but *current English* is on our title-page. And have you considered what the difference in bulk would amount to? It would be the merest absurdity (except perhaps for advertising purposes) to give all the Shaksperian obsolete words like *neeze*, and the Biblical obsolete words like *tache*, unless the Shaksperian and Biblical obsolete senses of still current words were also given; and the obsolete words are a drop in the ocean of obsolete senses.

2. "If vulgar words are recognized, why do we look in vain for *cabbage*, to pilfer, and *razzle-dazzle*, the showman's merry-go-round?"

The latest 'N.E.D.' quotations of *cabbage* in the slang senses *pilfer* and *crib*, being respectively 38 and 49 years old, confirm our impression that it is represented in current slang only by its derivative *cab*, in the etymology of which we accordingly refer to *cabbage* as archaic. *Razzle-dazzle* may be current in the sense named, but we have never heard it, and the 'N.E.D.' has only one quotation.

3. "Why should *bridge*, the game of cards, *bean-feast*, and *nincompoop* be queried as of unknown origin?"

Bridge is queried because nothing is said of its etymology either in the 'N.E.D.' (vol. i., published before the word was current) or in any of our other authorities (Skeat, the 'Century,' the 'Standard,' &c.), and because we could find no confirmation of the etymology given in some small dictionaries. *Bean-feast* is queried because the 'N.E.D.' records three entirely different accounts of its origin, and authorizes none of them. *Nincompoop* is queried because the 'N.E.D.' declares its origin to be obscure.

4. "Was the original meaning of *catacomb* (*cata-kumbas*) 'at the boats'? The 'N.E.D.' does not commit itself to such a statement."

Nor do we.

5. "Is *misty*, used of undefined opinions, identical with *misty* (*nebulosus*)?"

According to the 'N.E.D.' (and our other authorities), it is: and with *hazy* and *foggy* to illustrate a figurative use already too obvious to require illustration, we see no reason to invoke the obsolete variant of *mystic*, which is the only other *misty* recorded in the 'N.E.D.'

H. W. and F. G. Fowler.

[We think the authors have distinctly underrated the definite terms of praise in which we mentioned their work. We said we were "most grateful" for it, and that sentiment is a good way off damning it with faint praise. "Mobled" in Shakespeare need not be ridiculed.]

LORDS KILMARNOCK AND BALMERINO: THEIR FUNERAL.

The bought ledger of an undertaker in business at Fleet Market, 1745–7, has recently come into my possession. Some entries are worth transcribing.

Amongst the purchases from Mr. Nowell, coffin-plate maker, in 1746, were:—

Aug. 18.	Doub(le) Lead pl(ate) 3 p(ai)r flo(were)d gilt (plates)	Kilmarnock ..	13	0
	7 Coronets gilt ..	Kilmarnock ..	10	6
	5 doz. drops		4	2
Aug. 16.	Doub. lead. pl. 3 pr. small flo'd. Gilt	Balmarino ..	13	0
	7 Lords' Coronets Gilt	..	10	6
	5 doz'n Drops gilt	..	4	2

There was bought of Mr. Gladman, coffin-maker, in the same year :—

Aug. 16. A 6 ft. 3, 17 by 21, Sing. Close-Nailed Lid .. Lord Balmerino .. 15 0
A 6 ft. 3, 16 by 20 .. Earl Kilmarnock .. 14 0

The other purchases on or about this date, of gloves, nails, candles, scarves, hoods, palls, &c., are not identified, and the payments for horse hire, and "soldering up the body" do not include these two funerals; but amongst the charges incurred with Mr. John Lodington for hire of plumes is the following :—

1746, July 12. For the use of 15 Plu(mes) Black Ost(rich) Feathers, Lovett (? Lovat) £1 5 0

The date Aug. 16, occurring twice in these entries, is correct, as the purchases would be made a few days before the coffins and their appurtenances were required. The Lovett or Lovat entry is very doubtful. The date does not admit of its being connected with the execution of Simon, Lord Fraser of Lovat, which did not take place until the following April. D. C. Bell ('The Chapel in the Tower,' p. 323) quotes a letter from the Duke of Newcastle to the commanding officer of the Tower, beginning "Mr. Stevenson, the undertaker, in whose custody the body of Lord Lovat now remains." There is a remote suggestion in this that the account-book before me is that of Stevenson.

I have searched diligently amongst all the entries for further details relating to the funerals, but without success, and I am much disappointed that no expense was incurred with "Mr. Ware, Herald Painter," for "an atchievment" (*sic*), or "silk escoutcheons" (*sic*), or "banners, shields, and long pencils."

The rediscovery of the three coffins is, I believe, first recorded in Wilkinson's 'Londina Illustrata' (*circa* 1817). The plates are now exhibited on the west wall of the chapel. ALECK ABRAHAMS.

COL. NEWCOME'S DEATH.—There is an interesting comparison to be made between the death of the old trapper as related in Fenimore Cooper's story 'The Prairie,' and the pathetic end of Col. Newcome. The few sentences which follow I give from Thackeray's novel 'The Newcomes' :—

"At the usual hour the chapel bell began to toll, and Thomas Newcome's hands outside the bed feebly beat time. And just as the last bell struck, a peculiar sweet smile shone over his face, and he lifted up his head a little, and quickly said, 'Adsum,' and fell back. It was the word we used at school, when names were called; and lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of The Master."

The death of the old trapper is thus described in Cooper's 'Prairie,' which was published a quarter of a century earlier :—

"The old man, supported on either side by his friends, rose upright to his feet. For a moment he looked about him, as if to invite all in presence to listen (the lingering remnant of human frailty), and then, with a fine military elevation of the head, and with a voice that might be heard in every part of that numerous assembly, he pronounced the word.....'Here!'"

GEORGE WHERRY.

Cambridge.

A FIGMENT ABOUT JOHN BALLIOL.—There is a danger that the fame of the founder of Balliol College should suffer from an altogether imaginary scandal. In *The Church Quarterly Review* for last July, at p. 373, it is said that

"John de Balliol.....was once on a time very drunk, in a manner most unbecoming his station in life, and in his madness he put a grave insult on my Lord the Bishop of Durham."

The source of the story is an account of Bishop Chirkham of Durham given in the 'Lanercost Chronicle' under 1260. It runs as follows :—

"Contigit enim baronem suæ diocesis, totius Angliæ nominatissimum, cervicisse contra honestatem sui gradus, et ecclesiæ reverentiam aliud perperam commisisse."

Manifestly *sui* refers not to Balliol, but to the bishop; and equally manifestly the construction requires the omission of the comma after *gradus*. But this being so, it follows that *cervicisse* and *commisisse* cannot stand together in a single clause; and we may assume with confidence that the editor or transcriber wrote *cervicisse* by mistake for *cervicose*, "in a stiff-necked manner." The text then will read :—

"Contigit enim baronem suæ diocesis.....cervicose contra honestatem sui gradus et ecclesiæ reverentiam aliud perperam commisisse."

But even if the reading of the printed edition were correct, *cervicio* (a verb otherwise unknown) would mean "to behave in a stiff-necked manner," and could not possibly come from *cervisia*, "beer." The mistranslation seems first to appear in the Baroness de Paravicini's 'Early History of Balliol College' (1891), p. 46, where the founder is said to have "gotten himself drunk with beer, quite contrary to the fair esteem beseeming his rank"; but it must not be charged to the author, who expressly says that she owes her translations to the kindness of friends. C. A.

DAVID HUME'S GRAVE.—I gathered from Huxley's monograph on Hume ("English Men of Letters") that the memorial which marks his grave was of a simple character, and the inscription thereon as brief as possible. On p. 44 the Professor writes as follows:—

"Faithful to the last to that profound veracity which was the secret of his philosophic greatness, he ordered that the simple Roman tomb which marks his grave should bear no inscription but

David Hume
Born 1711. Died 1776.
Leaving it to posterity to add the rest."

In the absence of further particulars I assumed that this "order" was faithfully observed.

From the volume of *The Leisure Hour* for 1865 (pp. 87–90) I learn that Hume's grave is marked by a huge mausoleum not unlike a martello tower, standing in the cemetery on the south-west flank of Calton Hill, Edinburgh. Over the door is inscribed

David Hume
Born April 26th 1711 Died August 25th 1776
Erected in memory of him
in 1778.

In an alcove above this inscription is an urn bearing the following inscription to the memory of the wife of Hume's nephew:—

Jane Alder
feminæ benignæ optimæ
uxori suavissimæ
hanc urnam
felicis conjugii memor
posuit
David Hume
A.D. MDCCCXVII

Behold I come quickly.
Thanks be to God which
giveth us the victory through
our Lord Jesus Christ.

On a tablet in the interior of the building is the following to the memory of Hume's nephew and his sons and daughter:—

✠

I am the Resurrection and the Life.
St. John xvi. 25.
Sacred to the memory of
the Honble David Hume
of Ninewells
one of the Barons of Exchequer
and of his sons
John, David and Joseph
who lie buried here.
Miss Elizabeth Hume
Died 16th Nov. 1848

Erected 1840.

Do these particulars concerning David Hume's resting-place still hold good?

JOHN T. PAGE.

SIGNS OF OLD LONDON. (See 11 S. i. 402, 465; ii. 323; iii. 64, 426.)—The subjoined list of London signs, &c., of the Commonwealth period is compiled from the account of rentals and surveys set out in the 'Lists and Indexes' at vol. xxv. pp. 209–14:

Bayley's Place, adjoining the Victualling House in St. Botolph, Aldgate.
Mermaid Tavern, and Crown (tenement), Charing Cross.
Frying-Pan, Nag's Head, and Glovers' Arms (messuages), Clerkenwell.
Half Moon, Collery Row, Stepney.
Quest House (tenement), parish of St. Andrew, Holborn.
Unicorn (inn), St. John Street, Clerkenwell.
Hare and Hound (tenement), ditto.
The Conduit, and Conduit Head, King Street, Westminster.
King's Slaughter-House, Millbank, St. Margaret's, Westminster.
Stone Tower, New Palace Yard, ditto.
Bear Tavern, and Black-a-Moor's Head, same locality.
Star-Chamber House, and Ship Tavern, ditto.
Stone Gatehouse (tenement), parish of St. Margaret, Westminster.
Three Bells (tenement), Strand.
King's Printing House, Thames Street.
"Three Flower de Luces, in the Round Woolstaple," St. Margaret's, Westminster.
Dog Tavern, New Palace Yard.

No London topographer who undertakes any research can afford to neglect the rich stores of material available in the P.R.O.

WILLIAM MCMURRAY.

SIGNS OF OLD COUNTRY INNS.—In reading recently the MS. account of a Border gentleman's ride to London in 1715, it occurred to me that it would be worth preserving in 'N. & Q.' the many signs of old hostelries therein mentioned. They are now given in the order of the outward journey:—

Newcastle, Scots Arms.
Durham, Griffin.
Darlington, White Horse.
Topcliff, Angel.
Leeds, Rose and Crown.
Doncaster, White Hart.
Lincoln, Angel.
Sleaford, Rose and Crown.
Leecham, Blue Bell.
Norwich, Angel.
Bramford, White Elm.
Chelmsford, Crown and Shears.
Rumford, Hare.
London, Swan with Two Necks, Lad Lane.

On the homeward journey, although the different stopping-places are mentioned, the only place where the name of the inn is given is at York, where it was "The Black Swan," situated in Coney Street.

J. LINDSAY HILSON.

Public Library, Kelso.

College Fellowship sold in 1591.—The acquittance from Leonard Ithell, late Fellow of Jesus College, Cambridge, to Richard Deeringe of Pluckley, Kent, for 15*l.*, in consideration of his resignation of his fellowship in favour of George Deeringe, B.A., 12 Nov., 1591, is contained in Add. MS. 34,195, f. 8 (Brit. Mus.).

Daniel Hipwell.

Breda Cockneys.—

"To the font in Breda cathedral William III. attached the privilege of London citizenship. Any child christened there could claim the rights of a Londoner, the origin of the sanction being the presence of English soldiers in Breda and their wish that their children should be English too. Whether or not the Dutch guards who were helping the English at the end of the seventeenth century had a similar privilege in London I do not know."

So writes 'A Wanderer in Holland,' Mr. E. V. Lucas (p. 282). St. Swithin.

Holed Bridal Stones. (See 10 S. ix. 509; x. 329.)—Angelo Mosso, 'The Dawn of Mediterranean Civilization' (Fisher Unwin, 1910), p. 234, writes:—

"An aperture in the stones of a dolmen is common in France and Syria and other countries. We do not know the reason of this aperture in the dolmens; possibly it indicates a belief in the soul, and was to enable it to get in or out of the tomb."

There is such a hole in the superincumbent slab of a dolmen at Minervino, Lecce, in the province of Otranto, Italy. Signor Mosso reproduces a photograph of this dolmen, though it does not show the hole in the stone, which apparently can only be seen from above or below.

Sir Norman Lockyer's book, 'Stonehenge and other British Stone Monuments Astronomically Considered' (Macmillan & Co., 1906), deals with the purpose of the hole which is perforated through some of the stones of our "ancient monuments." He is of opinion that it was used as a sight-line, through which the astronomer-priest could view the sunrise in November and the sunset in May, and that it therefore had a close connexion with early seasonal observations.

The connexion of these holed stones with children and marriage ceremonies would be a secondary one, arising from the popular belief in their sacred character. The folk-lore connected with these prehistoric rude stone monuments would be an interesting study, and there is probably much on the subject hidden away in archæological publications. Fredk. A. Edwards.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that answers may be sent to them direct.

Rev. Dr. Ogilvie, Brother of the Poet.—In a correspondence which I am editing there is, in a letter from England of 27 September, 1803, this statement:—

"I made excursions to Egham, Runny Mead, and Cooper's Hill, near which I spent two days in the family of the worthy Dr. Ogilvie, a brother of the poet."

Can any one inform me what ecclesiastical charge or preferment this Dr. Ogilvie held, or give me any definite particulars regarding his life? Arthur Lowndes.

143, East 37th Street, New York.

'The Mother and Three Camps,' 'Guard Salute,' or 'The Point of War.'—There is an old and well-known piece of military music which is played by the fifes (1) at réveillé, (2) when trooping the colour, (3) at military funerals after the third volley has been fired over the grave. For each occasion it bears a different name. When played at réveillé it is called 'The Mother and Three Camps'; when used at the ceremony of trooping the colour it is called 'Guard Salute'; and when employed at military funerals it is known as 'The Point of War.'

Can any of your readers assist me in assigning a date to, and tracing the origin of, the music, and also in ascertaining the meaning of the names and why there should be three of them? C. F. Somerville.

'Wine and Walnuts': "Ephraim Hardcastle."—Who was "Ephraim Hardcastle, Citizen and Drysalter," who wrote this amusing work, first published in 1823? Was Hardcastle the pen-name of W. H. Pyne? If so, where can I obtain particulars of his life? S. J. A. F.

['Wine and Walnuts' was written by W. H. Pyne. There is a pretty full account of him in the 'D.N.B.,' contributed by Mr. Lionel Cust.]

The Castle Howard Mabuse: Two Dogs.—This masterpiece of Gossart (known as Maubeuge or Mabuse after the town of his birth), just bought for the nation for 40,000*l.*, and now on view at the National Gallery, includes, in addition to the many figures in it, two dogs. They are rather unkempt and scraggy, long-legged, and unlike

any breed of dogs I know at the present day. The picture was painted more than 500 years ago, and, if for no other reason, it is valuable as showing us the breed of dog which was then popular. Is the breed extant now, or which existing breed does it nearest approach in appearance ?

J. HARRIS STONE.

THE AMERICAN NATIONAL FLOWER.—What is this ? Inquiry in several quarters has failed to identify it ; yet in the apparently official account of the signing on 3 August, at the White House, Washington, of the Arbitration Treaty between Great Britain and the United States, published in the press here on 4 August, the table used for the purpose is described as having on it merely copies of the treaty, an inkstand, and a "tall vase filled with a golden pod of the American national flower." What was the actual flower placed in this vase ?

W. S. B. H.

[Some London papers spoke of a vase filled with "golden rod, the American national flower."]

PEERS IMMORTALIZED BY PUBLIC-HOUSES.—Coming up in the train the other day through the Borough, I noticed the legend "The Earl of Beaconsfield" over a public-house. This induces me to ask how many peers, apart from purely territorial mention, have been immortalized in this way. One is familiar with Marlborough, Nelson, Pitt, and the Marquis of Granby ; but, doubtless, there are many others. N. M.

CHARLES WATERTON'S PAMPHLETS. — Charles Waterton, the traveller and naturalist, who wrote several interesting books concerning his wanderings and also on natural history, was the author of several pamphlets on local matters of his own day. The former have been catalogued in 'The Bibliographer's Manual' ; the latter, so far as I can ascertain, have not been recorded, and have now become very scarce. If any one can contribute a list of these to 'N. & Q.,' he will be doing a great service to the literature of Yorkshire. COM. EBOR.

COL. SIR J. ABBOTT : 'CONSTANCE' AND 'ALLAOODEEN.'—Before 1893 two books entitled 'Constance' and 'Allaoodeen,' probably poems, were published, written by Col. Sir James Abbott, Bengal Artillery. There is no copy of either of them in the British Museum or India Office Library. Information is desired concerning them.

(Major) J. H. LESLIE.

31, Kenwood Park Road, Sheffield.

MERIDIAN OF LONDON.—Where in London was the meridian taken to be ? J. Adams in his 'Index Villaris,' 1680, gives "the latitude of each particular place, and the respective difference of longitude eastward and westward from London" ; *e.g.*, Greenwich, Greenwich House, and Greenwich Mount, are given as of latitude 51° 31′ and longitude 0° 04′ E.

Was there any building in London which might be regarded as the predecessor of the Greenwich Observatory ?

ROBERT PIERPOINT.

CORNISH GENEALOGY AND THE CIVIL WAR.—I shall be much obliged if any of your readers can give me assistance in the following matter.

I am engaged on working out the history of a family of the small landed proprietor class, established in the north-eastern corner of Cornwall. I have gone through the parish registers of the neighbourhood, and have obtained therefrom a fairly complete account of the births, marriages, and deaths in the family from the date at which the registers begin (about the middle of the sixteenth century) to the present time. I should like to obtain additional information, but do not know where to look for it. For example, it appears almost certain that some members of the family fought in the Cornish army under Sir Beville Granville in the Civil War. Are there any lists extant of the officers or men who served in this army ? Or are there any other sources from which information relating to such a family is likely to be obtainable ?

DAVID SHEARME.

4, Summerleaze, Bude, N. Cornwall.

AUTHORS OF QUOTATIONS WANTED.—

1. "Tranquillizing influence" of the green earth (quoted in Stevenson's 'Virginibus Puerisque').

2. The "sanctimonious ceremony" of marriage (*ibid.*).

3. Is not a man's walking, in truth, always..... "a succession of falls"? (quoted by Carlyle, 'Heroes': Mahomet).

P. C. G.

"The gods never give with both hands," quoted by Lady Helen Forbes in her novel 'The Bounty of the Gods.'

W. A. M.

FRENCH THEORIST ON LOVE.—Stevenson in his 'Virginibus Puerisque' writes :—

"I remember an anecdote of a well-known French theorist, who was debating a point eagerly in his *cénacle*. It was objected against him that he had never experienced love. Whereupon he rose, left the society, and made it a point not to return to it

until he considered that he had supplied the defect. 'Now,' he remarked on entering, 'now I am in a position to continue the discussion.'"

Who was this "well-known French theorist"? P. C. G.

GRAY'S 'DEATH OF RICHARD WEST': "COMPLAIN."—In the Aldine edition of Gray's 'Poems,' p. 90, we read:—

To warm their little loves the birds complain.

Can any of your readers suggest a meaning? J. M.

[The birds court their mates by singing in springtime. "Complain" we take to be a Latinism, as in the "Dulce queruntur aves" of Ovid.]

SELDEN'S 'TABLE TALK': "FORCE."—In Selden's 'Table Talk,' under the heading 'Creed,' what is meant by "force" in the second line, described as not a part of the Athanasian Creed? J. M.

'GUESSES AT TRUTH': CONTRIBUTORS.—From the preface to 'Guesses at Truth' it would appear that only the two brothers Augustus and Julius Hare contributed to the making of them. Yet I find short, pithy, dithyrambic dicta signed "T.," "O. L.," "L.," and one or two longer notes signed "a," also "A." and "R." Were there other contributors? If so, who were they? How was the work originally produced? M. L. R. BRESLAR.

Percy House, South Hackney.

"DURING," "NOTWITHSTANDING," &c.—I wish to raise a point of grammar which is not free from difficulty. English grammarians usually class *during* among prepositions, and *notwithstanding* among adverbs or conjunctions. In each case the word is taken immediately from the Latin, through the law-books, as *durante beneplacito*, during good pleasure; *durante viduitate*, during widowhood; *non obstante veredicto*, notwithstanding the verdict. Now I should say that, when a word is thus literally transferred, it cannot change its grammatical character in the act of transfer, and therefore that *during* and *notwithstanding* furnish instances of the case absolute, which is certainly not extinct.

With these may be classed *except*, in such sentences as Milton's

God and his son except,
Created thing not valued he, nor shunn'd:

that is, *Deo ac Filio exceptis;* and Acts xxvi. 29, "except these bonds," *exceptis vinculis his*. *Save* comes within the same category, as in the phrase *salvo contenemento*.

If it be urged that *notwithstanding* sometimes occurs as the equivalent of *nevertheless*, the answer is that any such case involves an ellipsis.

Perhaps some reader who has made a study of grammars can tell us who introduced the classification, which has long been popular. RICHARD H. THORNTON.

36, Upper Bedford Place, W.C.

CHAS. CARDALE BABINGTON.—Are any particulars relating to his birth at Ludlow given in the 'Memorials of Charles Cardale Babington,' published in 1897?

I have seen the notice of Babington in the Supplement to the 'D.N.B.' J. K.

Brighton.

"SCAMMEL" = TO TREAD ON.—In a road at Lustleigh, on the borders of Dartmoor, a snake was seen wriggling across, when an old woman called loudly to a lady who was passing, "Don't 'ee scammel tap o'en."

When I lived at Exminster, the farm carter came to report himself for not going on duty one morning. He hobbled into my office, and was evidently in pain. "What is the matter, Ponsford?" I asked. "Oh, doctor, th' ole mare has scammelled 'pon un," he said, referring to his foot. He was a native of Dunsford on the Teign.

What is the derivation of this word, and is it used in any other county than Devonshire? G. SYMES SAUNDERS, M.D.

5, Burlington Place, Eastbourne.

LIEUT. C. GORDON URQUHART.—Could any of your readers tell me where and when Lieut. Charles Gordon Urquhart of Braelangwell was married, and where his daughter Lilias was born? C. G. Urquhart was a cornet in the 2nd Dragoons from 1811 to 1814; a lieutenant in the Rifle Brigade from 1814 to 1822; and for some months in 1823 he was in the 84th Foot. D. W. G.

JOHN RAINE, c. 1783.—At Edlingham, near Alnwick, on 16 September, 1783, Mr. John Raine of Gray's Inn, Middlesex, married Mary Baty, daughter of the vicar there, by licence. Can some reader give me information as to John Raine's family and career? A. CARRINGTON.

Northam, N. Devon.

"KNIPPERDOLING": "NINNY-BROTH": 'HUDIBRAS REDIVIVUS.'—What may be the meaning of "Knipperdoling," which is in a line from 'Hudibras Redivivus,' a pamphlet published in 1708? Some lines later

is the term "ninny-broth," which is suggestive of a meaning.

This 'Hudibras Redivivus' is of two cantos, and is prefaced by "An Apology" to "Fanaticks, Dissenters, Moderators, Whigs, Low-Church-men," &c. In the Preface the author says that he intends "to publish it monthly, if I am not disappointed." Who was the author, and did he publish monthly?

THOS. RATCLIFFE.

["Knipperdoling" or "Knipperdolling" is a synonym for a religious fanatic, derived from a Münster Anabaptist of 1533–5, Bernhard Knipperdolling. The 'N.E.D.' defines "ninny-broth" as coffee, and quotes the line from 'Hudibras Redivivus' in illustration.]

PUNNING BOOK-TITLES.—I shall be glad if any reader of 'N. & Q.' will tell me who was the author of punning titles for sham books in a library (*i.e.*, Hogg on Bacon), and where the list is to be found. Was it Hood, or Hook, or Jerrold, or Lamb?

L. M. R.

[A 'List of Imitation Book-Backs' was made by Dickens for Mr. Eeles in 1851, and can be seen in the edition of his 'Letters,' published by Messrs. Macmillan, 1893, or in the "National Edition" of his works, vol. xxxvii., pp. 279 and 280. A long list of sham book-titles by Hood will be found at 8 S. i. 63, 229, 301. For other lists see 9 S. viii. 212; ix. 384, 432.]

DUKE JOHNSON was admitted to Westminster School in July, 1726, aged 11. Particulars of his parentage and career, as well as the date of his death, are wanted.

G. F. R. B.

BEVINGTON KING was admitted to Westminster School in October, 1730, aged 10. I should be glad to obtain any information about him. G. F. R. B.

WILLIAM KINGSLEY was admitted to Westminster School in January, 1743/4, aged 8. Can any correspondent of 'N. & Q.' give me particulars concerning him?

G. F. R. B.

HAMILTON KIRBY, according to *Gent. Mag.* for 1767, p. 479, died at Eltham 18 September, 1767. Particulars of his parentage and of his age at death are desired.

G. F. R. B.

CHARLES KNOWLES was admitted to Westminster School in February, 1717/18, aged 14. Any information about him would be of use.

G. F. R. B.

'LA CORRESPONDANCE PRIVÉE' is stated to have been a paper printed in London about 1822, when Chateaubriand was staying here as ambassador extraordinary. Cf. G. Pailhès, 'La Duchesse de Duras et Chateaubriand' (Paris, 1910), p. 212. No trace of it can be found in the British Museum Library Catalogue. The paper is referred to in the correspondence of the duchess with the ambassador. Are any numbers, if not whole files, of it known to exist? L. L. K.

PARIS BARRIERS.—These barriers were erected by Calonne, in order, I believe, to secure the payment of the *octroi*. They are mentioned by Thackeray as still existing in the thirties. When were they removed?

C. J.

THOMAS COULL'S LONDON HISTORIES.—This industrious topographer, printer, and publisher produced an interesting series of local histories in pamphlet form between 1861 and 1865. 'The History and Traditions of St. Pancras,' 1861, 'The History and Traditions of Holborn, St. Giles, and Bloomsbury,' 1863, 'The History and Traditions of Islington,' 1864, and 'The Illustrated History and Traditions of London,' 1865, are before me; but I believe he also issued similar works on Marylebone and Clerkenwell. I should be obliged if any one possessing copies would give date of publication, &c.

The London work was to be issued in sixpenny parts, but apparently only one was issued, F. Pitman of 20, Paternoster Row, being associated with Coull Brothers of 156, Gray's Inn Road, as publishers. Part II. was promised for 21 December, 1865, but I have not seen a copy.

ALECK ABRAHAMS.

DR. PRICE, THE DRUID.—Can any reader give me information respecting this person, who, I believe, attempted to revive the Druidic cult, constituting himself "High Priest of the Sun"? I should be glad to hear of any publications in existence by him; and also to know whether or not the movement initiated by him still exists.

E. H. C.

FRENCH COIN WITH OBVERSE IMPRESSION ON REVERSE.—I have a five-franc piece on the obverse of which are the head of Napoleon, the inscription NAPOLEON EMPEREUR, and under the head the monogram of (?) the designer, all in convex. The monogram is perhaps "Tr." On the cutting of the neck in very small letters is the name "Brenet" (?). (All of this is exactly what appears on the obverse of a five-franc piece of 1808.) On the reverse the obverse impression is reproduced in concave, excepting that only part of "Brenet" (?) appears.

How would such an error in stamping occur? Are there many like coins? The one which I have came to me a good many years ago in small change. I kept it as a curiosity. I once asked a money-changer about it; he told me that it was good as money. ROBERT PIERPOINT.

Replies.

FIVES COURT, ST. MARTIN'S LANE: TENNIS COURT, HAYMARKET.

(11 S. iv. 110, 155, 176.)

FROM COL. PRIDEAUX'S interesting reply (*ante*, p. 155) we learn the exact site of the Fives Court, St. Martin's Lane. It was near "The Horse and Dolphin" public-house at No. 25 (now rebuilt), called sometimes in sporting parlance "The Prad and Swimmer," a favourite haunt of "the Fancy." We also learn that the Fives Court was destroyed before February, 1820; and apparently the Tennis Court in Windmill Street then became an arena for boxing. Nothing material, however, has been said about the Tennis Court, Haymarket. I am therefore tempted to add a few words on this subject.

There can, I think, be no question that the building near the south-west end of James Street, now Orange Street, Haymarket, is the one referred to as follows by Phil Porter, in verses published 1682:—

> Farewel, my dearest Piccadilly,
> Notorious for good dinners.
> Oh, what a Tennis Court was there!
> Alas! too good for sinners!

Two views of this tennis court are before me. The one in 'Old and New London,' vol. iv. p. 229, had been drawn when it was still used for its original purpose, which continued until some time in 1866. A comparison of this with photograph 112, issued in 1886 by the Society for Photographing Relics of Old London, shows the alterations which took place when the structure was adapted for the business of a firm of army clothiers. It may be observed that windows were then inserted in the lower part, and the openings above, formerly protected by network, were glazed; an effort was made to move the stone floor, which had a high reputation, but it had been worn too thin to be used elsewhere. The Society's photograph was taken from the north-west corner of the street, by the Haymarket. The brick house next to the tennis court on the east had by that time been rebuilt or refronted, but beyond it appears a building partly timbered, which, as we learn from a note by Mr. Alfred Marks, the accomplished Secretary, was then still known as "the Barn." It was opposite the end of Oxendon Street, and remained till about 1890. Query, had this been also at some time a tennis court? Mr. Julian Marshall in his 'Annals of Tennis' (1878) says:—

> "There were, indeed, formerly two courts here, but within the memory of the oldest inhabitant there has been no play in the second, which was used for storing the scenery of the King's Theatre."

The still existing, though much defaced tennis court, now occupied by wholesale booksellers and newsagents, has on it (not in its original position) a stone tablet with the inscription "James Street, 1673." In all probability, however, it is older, having been attached to the celebrated gaming-house called in cant language Shaver's Hall, which, according to Peter Cunningham, faced Piccadilly Hall, and was "erected in the reign of Charles I. by a gentleman-barber, servant to Philip Herbert, Earl of Pembroke and Montgomery." In this court, it is affirmed by Marshall, repeating a general tradition, "Charles II. with his brother the Duke of York used frequently to play"; and here, in the early sixties of last century, I first became acquainted with the splendid game of tennis. PHILIP NORMAN.

COL. PRIDEAUX'S quotation (*ante*, p. 155) from 'Doings in London' fixes the site of the Fives Court in St. Martin's Street. It is to be observed, however, that the many items "Fives - Court," "Raquet - Court," "Tennis - Court," in Lockie's 'Topography of London,' 1810 and 1813, and also the items "Five [*sic*] court, Petticoat lane," "Racket court, Fleet street," and "Tennis court" (three) in 'The New Complete Guide,' 1774-5, relate clearly to blocks of dwellings, and not to courts for games. As MR. A. FORBES SIEVEKING points out in his query, an ordinary fives court is all too small for a ring, and has no gallery; it appears, then, that "Fives Court" was a generic name for a boxing-arena, or what was really a covered racquet, or even a tennis, court. The Tennis Court in Great Windmill Street was that of Piccadilly Hall, and survived to be converted into the Argyll Rooms, latterly the Trocadero; the Tennis Court in James (now incorporated with Orange) Street, Haymarket, appertained to Shaver's Hall.

Their sites are named in Porter's rare map of about 1660. In *The Builder* of 2 January,

1904, will be found a view of the James Street Court, from a photograph taken *e curis* Mr. Alfred Marks, together with a plan of the neighbourhood as in 1799. *The Builder* of 2 July, 1904, describes and illustrates with plans the manifold changes made in St. Martin's parish in 1801–1900; two of the plans, showing St. Martin's Street with its courts, the Upper Mews, and around, are reproduced from E. Waters's Survey, 1799, of the parish, and that Survey as corrected to 1840 by James Wyld.

W. E. D. MILLIKEN.

The Fives Court in St. Martin's Lane, the Tennis Courts in Windmill Street, and the Tennis Court in James Street, Haymarket, were three distinct places. Hazlitt describes Cavanagh as playing fives in the Fives Court, but I cannot ascertain the date: Cavanagh was dead in 1819, and did not play for the last two or three years of his life.

The second volume of 'Boxiana' speaks of the Fives Court in St. Martin's Street, Leicester Fields, as being in high repute for sparring exhibitions in 1818. At the end of the same volume are accounts of exhibitions there from 1816 to 1818; but these could not have included the earliest, for the sparring then took place on a stage, whereas "originally" the combatants stood on the floor. In vol. i. of 'Boxiana' is a picture, drawn and etched by George Cruikshank, of a sparring match at the Fives Court, and this is evidently the same court as the one depicted in the engraving of 1821, where Randall and Turner (not Martin) are sparring. I see no great resemblance to a fives court or a tennis court. There are about 100 people in the engraving of 1821, of whom nearly 40 are identified in the key plan; and it is more than once stated that the court would hold 1,000 people. Obviously the building must have been altered since it was used as a fives court.

The late Mr. Julian Marshall in his 'Annals of Tennis' gives a detailed account of the Tennis Courts in Windmill Street and in James Street, and, if the Fives Court had ever been a tennis court, it would not have escaped his notice. The Tennis Court in Windmill Street was repaired and opened for a display of the art of self-defence in 1820. It was used for roller skating in 1823, and afterwards for billiards, as a workshop for lamps, for a waxworks exhibition, and finally for the site of the Argyll Rooms.

Tennis was played in the court in James Street until 1866. I have before me a letter from Thomas Stone, the head professional at the Royal Tennis Court in Melbourne, and he mentions that in 1859 he went to the Haymarket court as a professional.

J. J. FREEMAN.

MAIDA: JAMES GRANT (11 S. iv. 110, 171).—I am greatly obliged for the exhaustive replies to my query, as also to MAJOR WILLCOCK for a private communication.

I have read several good accounts of the battle, in one of which, however, the writer makes it appear that the flank companies, which formed the provisional grenadier and light battalions respectively, were those detached from the regiments engaged, viz., 20th, 27th, 35th, 58th, 78th, and 81st, whereas it is evident that the 61st was represented in them.

A good description of the battle is given by James Grant in his 'Adventures of an Aide-de-Camp,' allowance being made for the fiction with which it is entwined; but he surely exceeds the licence granted to authors of that class in substituting, at the evacuation of the fortress of Scylla some eighteen months later, the name of his hero for that of Lieut.-Col. Robertson, the real commandant. I am aware that in his 'British Battles by Land and Sea' he gives the right name, but that does not excuse what would seem to be an unwarrantable liberty. It is one thing to place an imaginary officer in the ranks of a regiment, as many writers of fiction have done—*e.g.*, in the Light Cavalry charge at Balaclava; but it would be quite another to put some fictitious leader in the place of Lord Cardigan.

I have just seen in 'An Introductory History of England,' by C. R. L. Fletcher, the following:—

"It was on that occasion that, an alarm being suddenly given, the Grenadiers and the Inniskillings, who were bathing from the beach, rushed from the water, seized their muskets, and fell in stark naked."

What is the authority for this statement? I have not met with it in any of the accounts that have previously come in my way.

E. L. H. TEW.

Upham Rectory.

KING GEORGE V.'S ANCESTORS (11 S. iv. 87, 134, 173).—Some literary associations may help to impart individuality to what might otherwise seem rather shadowy personages. Frederick V. of Denmark was the

patron of Klopstock, whose 'Messias' was dedicated to him. Frederick II. of Hesse Cassel, unfortunately distinguished as having sold his subjects to fight against the American colonists in the War of Independence, was the correspondent of Voltaire, whom he visited at Ferney. In early life he was for several years under the tuition of J. P. de Crousaz, a professor at Lausanne whose attack on Pope's 'Essay on Man' incited Warburton to vindicate the poet's orthodoxy, and was thus the occasion of the latter's becoming Pope's official interpreter. Mark Pattison in his introduction to the 'Essay' makes a curious slip in describing De Crousaz as "in the service of the Elector of Hesse Cassel." Frederick II. was Landgraf. His son, William IX., became the first Elector in 1803, under the title of William I. EDWARD BENSLY.

Bad Wildungen.

"CYTEL" IN ANGLO-SAXON NAMES (11 S. iv. 187).—The answer as to the sense of Wolf-kettle and Thor-kettle (not Thor's kettle) is simple and direct: they had *no* particular significance at any time. The leading principle concerning these names is that they usually (but by no means always) consist of two elements artificially hitched together. Thus Wulf-gār (modern E. Woolgar) meant "wolf-spear." In this case the two constituents, "wolf" and "spear," are significant; but the casual compound has no special reference to anything whatever. Till this principle is understood, all is confusion.

It follows that there is a large number of names beginning with "wolf," few of which make sense. Take, for example, Wulf-stān, "wolf-stone," modern E. Woolston; whether "wolf-stone" makes sense or not is of no consequence.

There is nothing really remarkable about this. If, for example, a boy were now to be baptized John Mark, such a boy might be regarded, from an old Teutonic point of view, as having the name Johnmark. And a little reflection will show that some such view was necessary, because a large number of names was required, especially in ages when surnames were not in vogue. By combining two elements casually the number of available names was enormously increased, owing to the variety of combinations that could thus be produced.

The best book on Christian names is that by Miss Yonge; but it is rapidly becoming obsolete for modern requirements, owing to the large number of errors which it contains. Many of these were due to her ignorance of Teutonic philology; and not a few were due to her wholly mistaken attempts to manipulate Teutonic names so as to extract definite sense out of their casual forms.

WALTER W. SKEAT.

Ulfcytel and Thurcytel are also written Ulfchil and Thurchil. *Cytel* means, as MR. HILL states, kettle, or, as I should prefer, place of the sacred cauldron where the heathen Danes performed their rites. But Thurchil was a very common Saxon Domesday name. A Turchil was son of Ailwyn, Vice-comes of Warwick, from whom descend the Ardens of Warwickshire and Shakespeare, according to Dugdale.

Churchill is probably Anglo-Saxon, and not derived from De Courcelles, as has been suggested. *Chil* might also mean "child" or "son of." My own surname Ravenshaw was originally Ravenshall and Ravenchell, from the Ravenchil in Domesday Book (Cheshire). The Saxon after the Conquest would pronounce the *ch* as *sh*. We say "cat," the Frenchman *chat*—exactly the same word. Hrofenchetel, a Domesday place in Cheshire, is the modern Henshaw, *hrofen* being *hrafen*, or Saxon for raven. There must be many more instances.

J. RAVENSHAW.

Oxford and Cambridge Club.

HISTORY OF ENGLAND WITH RIMING VERSES (11 S. iv. 168).—The learning of these "Kings" was an early duty of mine. I have a reprint of them before me now, brought down to the reign of good Queen Victoria; but to the best of my belief the original rimester lost breath with George IV. MR. CAMPBELL LOCKE'S memory is not quite accurate as regards the verses, neither is my own, but I think we are referring to the same work. William I. begins:—

William the Conqueror first we will view,
Who at Hastings the army of Harold o'erthrew;
His laws were all made in the Norman tongue,
And at eight every evening the Curfew was rung.

The reprint emanated from Nottingham (Dunn & Fry, South Parade, 1874), and the supplementary poet was identified with that place, since it appears, under William IV.,

The Cholera raged, the Reform Bill was passed,
Our Castle was stormed, and burnt at the last.

ST. SWITHIN.

All the lines quoted by the REV. CAMPBELL LOCK are contained in a series of 36 eight-line verses, of which I have a copy, taken from 'True Stories from English History, by a Mother,' 4th ed., with 36

engravings (John Harris, St. Paul's Churchyard, 1838), each verse forming the heading to a separate prose chapter. Considerable difficulty was obviously experienced by the author in finding suitable rimes, and now and then the result is more prosaic than poetic. I append, as a specimen of well-meaning effort, the concluding verse, which is better than some others :—

The Princess Victoria, when only eighteen,
Took her seat on the throne of Old England as Queen.
Ye Britons, with virtue and valour attend ;
Be prompt to uphold her, and strong to defend.
May justice and mercy, and goodness and truth,
Like a sunbeam adorn the bright brow of her youth ;
May oppression and wrong 'neath her sceptre bow down,
And her heart find delight in her country's renown.

W. B. H.

BOARD OF GREEN CLOTH (11 S. iv. 89, 137).—I suggest that MRS. FORTESCUE should refer to 'Angliæ Notitia ; or, The Present State of England,' by Edw. Chamberlayne, which according to the 'Dictionary of National Biography' was first published in 1669. I have the fifteenth edition, 1684, in which is an account of the Board of Green Cloth, p. 152, with a list of the officers on p. 160. The account, with some few omissions and alterations, is reproduced in 'Magnæ Britanniæ Notitia ; or, The Present State of Great-Britain,' by John Chamberlayne, referred to by ST. SWITHIN (*ante*, p. 137).

Besides the fifteenth edition of Edw. Chamberlayne's book, I have three editions of his son John Chamberlayne's enlarged reproduction, viz., those of 1708, 1726, 1755. In each is a list of the officers. In my 1726 edition, p. 106 of the 'General List,' some one has crossed out John, Duke of Argyle and Greenwich ("Lord Steward of His Majesty's Houshold"), and written in the margin "D. of Dorsett." Similarly "Sr P. Methuen" takes the place of the Right Honourable Hugh, Earl of Cholmondeley, Treasurer ; "E. of Lincoln" that of William Pultney, Esq., Cofferer ; and "P. Finch" that of Paul Methuen, Esq., Comptroller.

Reference may also be made to 'The Official Handbook of Church and State,' new and thoroughly revised edition (John Murray, 1855), compiled by Samuel Redgrave, pp. 13, 14 :—

"The Palace anciently formed an exempt jurisdiction, which was subject to the court of the Lord Steward of the Household, held in his absence by the Treasurer, the Comptroller, or the Steward of the Marshalsea."

Acts of Parliament are referred to. 3 Hen. VII. c. 14 conferred certain powers on the Board. 33 Henry VIII. c. 12 gave enlarged powers for trial and punishment of treasons, misprisions, murders, &c., in any palaces or houses of the king, or other house where he resides. This extensive jurisdiction, having long fallen into disuse, was in part repealed by 9 Geo. IV. c. 31 ; and the civil jurisdiction which the court continued to exercise till 1849 was abolished in that year by stat. 12 and 13 Vict. c. 101.

ROBERT PIERPOINT.

THESES BY MR. SECRETARY THOMAS REID (11 S. iv. 163).—Line 19 from bottom of col. 1, for "essentiâ" read *essentia*. Line 17 from bottom, for "cruitur" read *cruitur*. Line 5 from top of col. 2, for "quæ" read *qua*.

I have a suspicion that "intrivere" in line 8 of col. 2 is wrong, though I am not able to suggest an amendment. It is a Latin word, but is difficult to construe here.

JOHN R. MAGRATH.

LONDON DIRECTORIES OF THE EIGHTEENTH CENTURY (11 S. iv. 168).—Messrs. Kelly, the publishers of the 'Post Office Directory,' have a comprehensive collection, which can be consulted on payment of a fee. The B.M. collection is fairly complete ; see the 'London Directory,' 8vo, 'The New Complete Guide,' 12mo, and Kent's Directories. A few not in the Museum collection are before me, and I should be pleased to let J. R. F. G. have sight of them. ALECK ABRAHAMS.

The British Museum contains a fairly lengthy series of London directories of the eighteenth century. I think there are some gaps in the series. Baldwin's 'New Complete Guide' is the title of one of the earliest, best, and longest-lived. It gives not only a list of all the streets, &c., in the City of London, but also a fairly complete alphabetical list of the tradesmen, in addition to much other information. The earliest issue I have is that of 1770, which is the twelfth edition. I think it came out annually.

W. ROBERTS.

18, Kings Avenue, Clapham Park,

There are a number of old London directories in the Newspaper Room of the British Museum, accessible to "readers" only. There is also a good collection in the Reference Library of the Bishopsgate Institute, Bishopsgate, E.C., open free to the general

public, where the courteous Librarian, Mr. C. F. W. Goss, gives searchers every assistance.

Messrs. Kelly of High Holborn, W.C., have a number, but here a search fee is charged of one shilling for each volume inspected. E. E. NEWTON.

7, Achilles Road, West End, Hampstead.

STONEHENGE: 'THE BIRTH OF MERLIN' (11 S. iv. 128, 178).—Stonehenge was first mentioned in the ninth century by Nennius, who asserts that it was erected in commemoration of the four hundred nobles who were treacherously slain near the spot by Hengist in 472. A similar account of its origin is given in the triads of the Welsh bards, where its erection is attributed to Aurelius Ambrosius, the successor of Vortigern ('Ency. Brit.,' 11th ed., vol. xxv. p. 961). In the prose romance of 'Merlin; or, The Early History of King Arthur' (*c.* 1450–60), edited by Wheatley and published by the Early English Text Society, 1899, p. 57, it is related how "Merlin moves the stones to Stonehenge."

Several incidents in the play of 'The Birth of Merlin,' such as the begetting of a child by the agency of a demon, are found in Geoffrey of Monmouth, 'Historia Reg. Brit.,' v. 18. For the intercourse of the devil with women see Burton's 'Melancholy,' Part III. sect 2. The sprinkling of foundations with blood (IV. i.) is in Nennius, 'Hist. Brit.,' 40, 42; the fight of the dragons, and the interpretation (IV. v.), Nennius, 'Hist.,' 42; and the death of Vortigern (IV. iii.-v.), Nennius, 'Hist.,' 47, 48. In V. i. the devil is enclosed in a rock. This appears in the legend to have been Merlin's fate, for in 1603 appeared for the first time in print some old alliterative Scottish prophecies attributed to Merlin, in which we read (l. ll. 114–20):—

When the cragges of Tarbat is tumbled in the sey,
At the next sommer after sorrow for ever.
Beides bookes have I seene, and Banister's also,
Mervelous Merling and all accordes in one.
Mervelous Merling is wasted away
With a wicked woman, woe might shee be;
For shee hath closed him in a craige on Cornish cost.

This woman, according to the Celtic legend, is the enchantress Nimiane.

Concerning Merlin, it has been considered whether there were two Merlins or one, that is, whether Merlinus Ambrosius and Merlinus Caledonius (Myrddin) had a separate existence. Rhys ('Studies in Arthurian Legend,' p. 162) remarks that "under the name Ambrosius or Emrys were confounded the historical Ambrosius and the mythic Merlin Ambrosius, in whom we appear to have the Celtic Zeus, in one of his many forms."

Nennius ('Historia Britonum,' cap. xl., &c.) does not give the name of Merlin; for the boy who is born without a father, and who explains to the king why his castle walls do not stand, replies, on being asked his name, "I am called Ambrose," the British for which is Embries, that is, the leader. The only really historical personage is the Welsh bard Myrddin, and Merlin Ambrosius is for the most part legendary. Geoffrey of Monmouth ('Vita Merlini') borrowed the name Ambrosius from Nennius, and Merlin (Myrddin) from Welsh tradition. A slight amount of actual prophetic Welsh tradition, added to a much larger amount of prophecy concocted by Geoffrey himself, made up the book of Merlin's prophecies. The Merlin of the play will erect the monument in honour of his mother. This is the author's variation of the legendary accounts, unless he owed anything to the older 'Uter Pendragon,' acted by the Admiral's company in 1597.

TOM JONES.

"TEA AND TURN OUT" (11 S. iv. 170).—Although the phrase quoted by DIEGO is seldom heard, its origin is fairly obvious. To old-fashioned folk who had not reconciled themselves to the afternoon-tea habit the more substantial meal formerly in vogue would no doubt seem much more hospitable than a light afternoon tea, and the idea underlying the phrase appears to be that the new form of hospitality is of a very insignificant description, and that the guest is expected not to linger after the conclusion of the meal, but to take his leave, or—in popular language—"turn out" at once. LEONARD J. HODSON.

WALL CHURCHES (11 S. iii. 287, 377, 434).—I see no mention of Silchester, Hants, in this connexion. There the modern church is built close to the mound of the east wall of the Roman city, and its graveyard tops the mound of the wall. This church has thirteenth-century work remaining in it, and probably is the descendant of the earliest Saxon church of the manor. It stands but a short way south of the original east gate. Visitors are told that at the east gate, or near it, a temple stood wherein Roman legions left their eagles while in the city. The Society of Antiquaries has unearthed two temple structures contiguous to this churchyard, but on its west side, though they may have extended more to the east.

Probably the tradition of this being a sacred site determined the placing here of the earliest Saxon church, and so of its present representative. Might some similar cause have existed elsewhere? S. ANDREWS.

"TOUT COMPRENDRE C'EST TOUT PARDONNER" (11 S. iv. 86, 136, 154).—That striking, semi-divine saying, "Tout connaître c'est tout pardonner," has always seemed to me equal to the best utterance in the 'Imitation.' I have ventured a translation:

> Be patient, should your brother fall—
> Know all, and you will pardon all.

PERCY FITZGERALD.

STREET NOMENCLATURE (11 S. iv. 187).—The Paris Directory ('Paris, Vol. II., Rues et Plans') gives the *raison d'être* of Paris street-names thus:—

"Bolivar (rue). Libérateur de l'Amérique Méridionale, 1783–1830."

"Ferronnerie (rue de la). St. Louis avait permis aux ferronniers de s'y établir."

"Paix (rue de la). Nom substitué à celui de Napoléon en 1814, après la signature de la paix."

"Lincoln (rue). Président des États Unis, 1809–1864."

This might possibly afford a few hints to your Indian correspondent, though the preponderance of French biography would evidently lessen its value. F. A. W.

SS. BRIDGET, GERTRUDE, FOILLAN, AND FEBRONIA (11 S. iv. 189).—St. Berlinda is shown at Meerbeeke standing at the side of a cow, but I was not aware that St. Bridget is ever so accompanied. She was, however, the child of a milkmaid, and was not far from being born in a byre. Some of her acts were associated with cows, and on one occasion she was a miraculous substitute for a "milky mother of the herd." One of her nuns was ill, and no milk was to be had, so the saint ordered a companion to fill a jug with water, which, when it was poured out, was found to be milk that was as warm and good as if it had been just drawn from the cow ('Irish Folk-lore,' by Lageniensis, p. 390).

Baring-Gould has an admirable passage embodying theories as to the mouse of St. Gertrude of Nivelles ('Lives of the Saints,' March vol., pp. 308, 309):—

"By a curious popular superstition, she was supposed to harbour souls on their way to paradise. It was said that this was a three days' journey. The first night they lodged with S. Gertrude, the second with S. Gabriel, and the third was in paradise. She therefore became the patroness and protector of departed souls. Next, because popular Teutonic superstition regarded mice and rats as symbols of souls, the rat and mouse became characteristics of S. Gertrude, and she is represented in art accompanied by one of these animals. Then, by a strange transition, when the significance of the symbol was lost, she was supposed to be a protectress against rats and mice, and the water of her well in the crypt of Nivelles was distributed for the purpose of driving away these vermin. In the chapel of S. Gertrude, which anciently stood in the enclosure of the castle of Mohn near Huy, little cakes were distributed, which were supposed to banish mice .....In order to explain the significance of the mouse in pictures of S. Gertrude, when both meanings were abandoned, it was related that she was wont to become so absorbed in prayer that a mouse would play about her and run up her pastoral staff, without attracting her attention."

St. Foillan was an Irish worthy of the seventh century. He was invited with others by St. Gertrude to settle at Nivelles, and was murdered by brigands in the forest of Soignies when he was on his way to visit his brother Ultan. St. Fursey was another of his brothers.

St. Febronia was a virgin martyr who touched the third and fourth centuries, and was martyred brutally under Diocletian, one Selenus being directly responsible for the treatment inflicted on the beautiful, harmless victim. She was one of fifty virgins who were in a convent at Sibapte in Syria, and a very picturesque account of her is given in 'Lives of the Saints,' June vol., p. 343, &c. ST. SWITHIN.

Though the cow is not the usual emblem of St. Bridget, it is probably used in reference to her dairy-work and her miraculous multiplication of butter. See Butler's 'Lives of the Saints' and Hone's 'Everyday Book,' i. 197.

The mouse is said to belong to St. Gertrude either because she protected her monastery against mice, or because she remained so long at her devotions that they watched around her. It is an old Belgian custom to offer the first corn to St. Gertrude as a precaution against mice. F. D. WESLEY.

St. Gertrude in Tyrol (and I believe in other countries) is regarded as the protectress against rats and mice, and mural inscriptions invoking her assistance against these domestic pests may still be seen on the walls of Tyrolese peasant houses. Tradition says she was a daughter of St. Itta, aunt of Pepin, father of Charles Martel. 17 March is her day. MARIE LOUISE DUARTE.

Harrogate.

St. Foillan was one of three brothers, all canonized, sons of Fyltan, King of Munster. Soon after the year 650 he travelled to Nivelle in Brabant, where St. Gertrude detained

him in her nunnery to instruct the nuns in the convent. On his way to visit his brother, St. Ultan, who had founded a monastery at Fosse, near Liège, he was assassinated by robbers or infidels in the forest of Charbonnière in Hainault, on 31 October, 655 (see Alban Butler's 'Lives of the Saints.').

WM. NORMAN.

[MR. A. R. BAYLEY and L. L. K. also thanked for replies.]

"CARATCH" (11 S. iv. 189).—This word is probably the same as *cratch*, which is a Yorkshire dialect word meaning a wooden frame for holding bottles. "A cratch filled with bottles fell down the staircase," Mather's 'Songs of Sheffield' (1862).

In the case in question, the word may perhaps have been engraved on one of the six bottles merely to indicate that it together with the other five formed a complete set.

WALTER B. KINGSFORD.

United University Club.

"Caratch" is probably the same thing as "carack" or "caracki," a favourite relish to meat with our Anglo-Indian grandfathers. According to 'The Nabob's Cookery Book,' by P. O. P. (no date), this is how it was made :—

"Chop eight pickled walnuts and one head of garlic, put these into a large jar, add walnut vinegar, soy, and mushroom catsup, of each half a tumblerful, a tablespoonful of Harvey sauce, and one quart of vinegar; put the jar in a dry place, and shake it every day for a month; a few spoonfuls of mango pickle is a great improvement."

FRANK SCHLOESSER.

Can "caratch" be meant for "kharadj," the Turkish word for capitation tax, contribution, &c. ? The initial *kh* is pronounced like *ch* in German or Scotch "loch."

L. L. K.

According to the 'N.E.D.,' "caratch" is an Arabic word signifying the tribute or poll-tax levied by the Turks on their Christian subjects. The earliest quotation given is from 1682. A. R. BAYLEY.

MILITARY AND NAVAL EXECUTIONS (11 S. iv. 8, 57, 98, 157, 193).—My information on this subject was picked up many years ago, when serving in the Austro-Hungarian army. According to the service regulations then in force, which we had to know by heart, the procedure was as follows. The culprit was led into a square formed by troops with fixed bayonets, and had to stand at the centre of one of the sides of the square. The military judge then read out aloud to him the death sentence, and, having broken a staff in two, threw the fragments to the feet of the culprit, whose eyes were then bandaged. While this was being done, the soldiers standing immediately behind him moved away in silence, making an opening in the square, and the firing party, whose members he was at liberty to choose himself, took up their position, and, at the words of command of their officer, took aim and fired. At the slightest sign of life a second party, standing in readiness behind the first, fired another volley to put the man out of his misery.

I see by the account of the recent execution at Toulon that "le premier maître abaissait son sabre." This reminds me of an old controversy as to whether it was more merciful to give the fatal signal by silently lowering the sword or by word of command. The objection to the silent signal is that it is more difficult to aim if the movement of the officer's sword has to be watched at the same time. L. L. K.

REV. PATRICK GORDON'S 'GEOGRAPHY' (11 S. iv. 188).—I transcribe for MR. BULLOCH the title-page of my copy of this work. It is inserted in MS. by myself, and I forget where I got it: it will be noticed that the dates are queried :—

"Geography Anatomized: | or | A Complete Geographical Grammer, | Being a short and exact Analysis of the whole Body of Modern Geography; after a new, plain and easie Method, whereby any person may in a short time attain to the Knowledge of that most noble and useful Science, &c. | To which is subjoin'd, | The present State of the European Plantations in the East and West Indies, with a Reasonable Proposal for the Propagation of the Blessed Gospel in all Pagan Countries. | Illustrated with Diver's Maps | by | Pat. Gordon, M.A. | [? Second Edition] | London | [? 1699]."

This is not, however, a second edition, but a later one, as the Preface proves

C. C. B.

My edition of the 'Geography Anatomiz'd' is the seventeenth. The title-page agrees with that given by MR. BULLOCH except the last paragraph, the variation being as follows :—

"The Seventeenth Edition, Corrected, and somewhat Enlarged; and a Set of New Maps, by Mr. Senex. By Pat Gordon, M.A. F.R.S. London: Printed for D. Midwinter, A. Ward, J. & P. Knapton, J. Brotherton, J. Clarke (Exchange), S. Birt, T. Longman, C. Hitch, R. Hett, J. Hodges, T. Cooper, and J. Davidson. M.DCC.XLI."

There are 17 maps. D. A. BURL.

Melrose Cottage, Epsom.

ANYESCOMBE, SURREY (11 S. iv. 130).—Neither in Lewis's 'Surrey' nor in Manning and Bray have I met with Aynescombe. I came across a couple of Aynescombe family portraits lately, and if MR. ANSCOMBE will communicate with me, I can tell him where they may be seen.

FREDERIC TURNER.

Esmond, Egham, Surrey.

THIRTEENTH (11 S. iv. 167, 213).—As an example of similar taxation, see 'A Declaration of the Ancient Tenthe and XVth chargeable within the Countie of Lancaster,' 1569–70, 'Lancashire Lieutenancy' (Chet. Soc., vol. xlix.), p. 24. R. S. B.

PER CENTUM: ITS SYMBOL (11 S. iv. 168).—Probably the origin of the mark %, which means per cent, is owing to "0 0" designating *centum* or hundred, the units placed before signifying the number of hundreds. As one of the meanings of *per* is "through," the diagonal line drawn through or between the two ciphers will give the exact meaning of the symbol %—*i.e.*, a line drawn through or "per" "0 0" (*centum*)

T. SHEPHERD.

My own idea is that the symbol % has nothing to do with "per centum," but is a form invented by bankers and others to indicate the special nature of the deduction permissible, as interest, discount, or commission charges. Thus 5 % might mean a rebate of 1*s.* in the pound for prompt payment, or for interest, or for services rendered. Originally, I fancy, the symbol was used to specify net deductions only (say, 3 % = a 3 discount net) as distinguished from fractional particles, say $3\frac{3}{4}$ or $4\frac{1}{2}$, but with the growth of commerce the usage became general in all instances, so that we now say 5 %, $5\frac{1}{4}$ %, or $6\frac{3}{4}$ % to indicate the amount chargeable according to the nature of the transaction.

M. L. R. BRESLAR.

"GIFLA": "FÆRPINGA" (11 S. iv. 43, 133, 196).—DR. MORLEY DAVIES's suggestion is perfectly reasonable, but so is the counter suggestion that the note was made because the tenth-century editor really knew the position of "Færpinga." It may be taken for granted that the 'Tribal Hidage' had by that time ceased to be understood, as witness the summation and the interpolation of "West Sexena" before the 100,000. Guessing at place-names is of no help in the interpretation of the document; the possibilities are too numerous. But there seems hope in the facts that the Domesday hidage of the district herein called "the Mercians' land" is somewhere about 30,000, and that the compiler had an orderly mind; where his names are known to us, we find them arranged in geographical sequence, as Peak, Elmet, Lindsey with Hatfield, and the Gyrwa districts; or, again, East Angles, East Saxons, Kent, Sussex.

In some cases Domesday Book fails to record the ancient hidage—Mr. Baring has shown this in the case of Northamptonshire; but in many (if not most) cases it does so, or allows this old hidage to be traced out. I think it is more than a coincidence that it gives 700 carucates for Derbyshire and 500 hides for Cheshire (without Chester), while the 'Tribal Hidage' assigns 1,200 hides to the Peak-dwellers. Further study of it may lead to identifications of the more obscure tribal areas, which seem to be mostly in the East Midland district. The situation of the Chiltern-dwellers is known, and as "Færpinga" is only in the fourth place after that name, the tribe was probably either part of the Chiltern-dwellers or seated near them. "Middle England" was immediately to the north, and therefore the old note "Færpinga is in Middle England" cannot be rejected off-hand.

J. BROWNBILL.

"BOMBAY DUCK" (11 S. iv. 187).—There are numerous references to the Bombay duck, or bummaloe fish, in Anglo-Indian cookery books. Col. Kenny-Herbert ("Wyvern") mentions it; and in 'Indian Dishes for English Tables,' by "Ketab" (1902), I find:—

> "Sooktie (Bombay duck) are Indian cured fish, dried and salted; they may be served at any meal as a relish with meat, or to be eaten with bread and butter. To prepare them for table toast before a clear fire till quite crisp and beginning to curl up; serve without butter or grease of any kind."

"Bombay ducks" are served at every reputable London restaurant as an accompaniment to curry, in the same way as "poppadaums," and a series of relishes, in little dishes, called collectively a "sambal." "Bombay ducks" may be had from Stembridge's, just off Leicester Square.

FRANK SCHLOESSER.

According to Ogilvie's 'Imperial Dictionary,' "Bombay duck" is the name of the fish *Saurus ophiodon*, called "bummalo" or "bummaloti" by the natives in India. I have seen it recently on the bill of fare of Lyons's Restaurant in Victoria Street, Westminster. L. L. K.

The Harmonists: The Philanthropic Society (11 S. iv. 188).—The latter was established in 1788, for the prevention of crimes, &c., and incorporated in 1805. It had a small house at Cambridge Heath first, and one at Bermondsey, but these were superseded by a larger establishment at London Road, near the Obelisk, St. George's Circus. Part of this was called The Reform, and here several trades were carried on, printing being one. About 1850 the establishment was removed to Redhill, Surrey, where, I believe, the Society still carries on operations. There are many of the Society's reports in the British Museum, with lists of patrons, subscribers, &c.

The Society of Harmonists, formed in London in 1794, were glee singers of a superior class. The earliest programme, or book of words, is dated 1798, when they gave a Ladies' Concert on 22 March of that year at "The New London [Tavern]," Cheapside; they gave another at the same place on 29 March, 1802. There are two books of words of glees, &c., performed by the Harmonists, published in 1798, and presented to them by George Fryer. At each of these Ladies' Concerts, and in the book of words, the first item is 'The Harmonists' Glee,' commencing,

> Sober lay and mirthful Glee,
> Harmony, belong to thee!

It was written for the society by Samuel Birch, while the music was composed by Stevens for three voices and chorus. This Samuel Birch was Alderman, dramatist, and pastrycook, and his shop is still standing in Cornhill. The composer was Richard John Samuel Stevens, organist of the Temple Church and the Charterhouse, Professor of Music at Gresham College, and a great glee composer (see Grove's 'Dictionary of Music'). One of the books of words has a MS. note showing that it was a presentation copy from Stevens to H. Bangley. The glee was No. 397 of the 'Cyclopedia of Music' published in 1856.

One of the six stewards at the first Ladies' Concert was a Mr. Birch; at the second concert Mr. Birch was again a steward, another being Mr. Fryer, whom I assume to be the George Fryer who appears on the book of words published in 1798 as donor to the Harmonists; but beyond this I have no information.

The collection mentioned by Xylographer as printed in 1813 is entirely different from the preceding ones. The title-page is the same, with the exception of the date, but the poetry is not the same. A. Rhodes.

Bacon Family of Wiltshire (11 S. iv. 189).—Possibly Hoare's 'Wiltshire,' V. ii. 45, or 'Visitatio Comitatus Wiltoniæ, 1623,' printed by Sir T. Phillipps, may give a clue. A. R. Bayley.

'Pilgrim's Progress,' Second Edition, 1678 (11 S. iv. 25).—I am sorry that I transcribed the extract wrongly. The "not" in l. 5 from foot of col. 1 should be omitted. N. W. Hill.

Langley Hill (11 S. iv. 169).—He was probably identical with Langley Hill, attorney-at-law and Clerk of the Grocers' Company, who, according to *The London Evening Post*, No. 2850, for 11 February, 1746, had married, "a few Days since," Miss Constantia Melmoth, with 10,000*l.*, at Audley Chapel, in the parish of St. George, Hanover Square. Daniel Hipwell.

"Thymalos": "Mouse of the Mountains" (11 S. iv. 189).—According to Liddell and Scott, θύμαλλος was an unknown fish; they give a reference to Ælian, 'N. A.,' 14, 22.

"Mouse of the mountain" is given in 'N.E.D.' as the marmot, with a quotation of 1593 which mentions its oil as an ointment. W. C. B.

Thymallus or *thumallos* was a genus of salmonoid fishes, the graylings. The name was given to this fish by Ausonius, from the fancied resemblance of its odour to that of the water-thyme upon which it was supposed to feed. Tom Jones.

[Mr. A. R. Bayley and Mr. R. Vaughan Gower also thanked for replies.]

Notes on Books, &c.

The University of Cambridge.—Vol. III. *From the Election of Buckingham to the Chancellorship in 1626 to the Decline of the Platonist Movement.* By James Bass Mullinger. (Cambridge University Press.)

More than a quarter of a century, the Preface explains, has elapsed since the second volume of this work appeared; but the delay is amply justified. Mr. Mullinger has in the interval been a frequent contributor to the 'D.N.B.,' and has gathered from his work on that great collection of biographies and the researches of other careful scholars—especially in various histories of Colleges—a mastery of detail which puts his Cambridge book beyond cavil. The result is a history admirable alike for its judgment and research, supported by abundant annotation and a full index.

The period is one in which "the importance of the two Universities . . . . in relation to the country at large, was not only unprecedented, but unsurpassed even in much later times." Threatened with degradation and expulsion, many scholars held firmly to the cause of liberal education and spiritual freedom. Exiles in Virginia and Holland gratefully regarded Cambridge as the fountain-head of true doctrine, and John Harvard left a perpetual memorial of his name in the new country. Nor was the period one mainly of barren theological discussion. Several Professorships were founded. Fulke Greville, Lord Brooke, a poet as well as a courtier, had an enlightened conception of the study of history. A Professorship of Arabic was established in 1632, and a Lectureship in Anglo-Saxon in 1638.

Among the accounts of the Cambridge Platonists, the career and fine character of Henry More are particularly attractive. His conception of the philosophic life was more severe, one fancies, than that of most dons before or since; and putting aside, with Mr. Mullinger, the absurdities and extravagances of his studies in the Cabbala, prophecies, &c., a modern inclined to mysticism would find much that is admirable in his teaching.

On the social life of the times and the Universities—there are frequent references to Oxford—the volume is a mine of information. Here is a passage concerning Tobias Conyers, a poor lad inducted by his Tutor Hotham into the place of Chapel Clerk at Peterhouse in the absence of the Master. Conyers, exhilarated by his promotion, took to drinking:—

"In those days, when a collegian wanted to tipple, he either dropped in at the bar of one of the town inns or into his college butteries. But a 'Bible Clerk' would probably be chary of being seen enter at the White Bull or the White Horse, and it was when he had one day been drinking at the Peterhouse tap, that Conyers was there joined by a 'rakel' from Pembroke Hall, when the latter, under the influence, it may be conjectured, of the strong ale, raising the pewter to his lips, astounded the bystanders by drinking to the health of—'the King'! Reports were already current that Conyers had been seen keeping company with certain 'malignants'; and it appears to have been undeniable that on this occasion he had 'pledged the toast' although '*not* upon his knees.' There was, however, no help for it. Hotham summoned his pupil to his chamber, and there flogged him 'before two or three of the scholars,' and then sent him home to his father. . . ."

The result was a long and virulent controversy.

WE are not surprised to find that a third edition has been issued of Mr. Frederick Harrison's *Notes on Sussex Churches* (Hove, Combridge). The little volume is handy in form, and within its modest limits offers a great deal of concise information on the many noteworthy churches of the county. The present edition has been revised and enlarged, and is well illustrated. It should find its way into the pocket of the many wayfarers who enjoy the air of the downs or the greater excitements of the seaside. The prefatory 'Notes on Architecture' are very useful, for they indicate the various styles and the books to which the real student will go for ampler understanding.

The National Review for this month is as outspoken as usual concerning politics, and puts forward as its "delenda est Carthago" "B. M. G.," which constant readers will easily interpret as indicating the disappearance of Mr. Balfour from leadership. "Die-hard" has some verses 'To the Noble Abstainer and the Noble Renegade.' Further comment in prose brings in the royal prerogative in a way of which we cannot approve. Capt. Humphries has an interesting article on 'The Homing Power of Animals,' and Mr. A. Maurice Low writes well, as usual, on 'American Affairs.' Under the title of 'A Shooting Star' Capt. Harry Graham considers the career of Charles Townshend, who was a skilful trimmer in politics, and in 1759, according to Hume, "passed for the cleverest fellow in England." He had no great knowledge, but a positive genius for debate. Some amusing anecdotes appear in this article. 'The Creed of an Agnostic Spiritualist,' by Mr. J. Arthur Hill, is also worth attention. He is a "psychical researcher," and inclined to accept, rather against his will, the position that things happen which orthodox science does not account for.

FRIENDS will be glad to hear that Mr. John Collins Francis is making good recovery from the sudden illness which was the sequel of a chill four weeks back.

Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately, nor can we advise correspondents as to the value of old books and other objects or as to the means of disposing of them.

EDITORIAL communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publishers"—at the Office, Bream's Buildings, Chancery Lane, E.C.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

COCYTUS ("T. K. Hervey").—A list of Hervey's works is appended to the account of him in the 'D.N.B.' His poems were collected by his widow, and published in 1866 at Boston, Mass.

E. M. F. ("Construction of an Æolian Harp").—See the replies at 9 S. x. 514; xi. 33.

F. H. S.—Forwarded.